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ORSON PRATT

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

Hugh and His Daisy—Helen H. Jones. Pioneer Sarah and Samuel—Alice B. Woolf. True Pioneer Stories—Retold by Children. Tiff and Tuff—Thelma J. Harrison. Teacher Helps.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland
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Modern Language Study

MILTON BENNION

FROM a revelation to Joseph Smith the Prophet, given March 8, 1833, we read the following:

"And when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school; And from time to time, as shall be manifested by the Comforter, receive revelations to unfold the mysteries of the kingdom; And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people." (Doc. & Cov. 90:13-15.)

Missionaries to other than English speaking peoples might accomplish a great deal more in their allotted time if they had previously acquired a reading and speaking knowledge of the language of the people to whom they are sent. This is, of course, self-evident. It sometimes happens that a missionary spends half the time of his mission getting ready to do effective work.

As a rule the earlier in life that a person learns to speak a foreign language the less likely it is that a listener's attention will be distracted from what is being said to the imperfection of the speech. One or more modern languages is or ought to be taught in every standard high school. Completion of a high school course or equivalent education is coming to be recognized as a desirable aim for all youth in English speaking countries. Opportunity to learn to read and to speak a foreign tongue should, therefore, be easily within the reach of most young people.

In America this is likely to be German, French, or Spanish. Other modern languages are now offered in many colleges and universities. These may include Dutch, Scandinavian languages, Italian, Portuguese, Russian, Japanese, and Chinese. A study of Latin, if properly taught, may be very helpful toward ready acquisition of any of the Romance languages (French, Spanish, Portuguese, and Italian), and to some extent in several European languages not so closely related to Latin.

From the standpoint of missionary work the value of foreign language study in schools depends very much upon the methods of teaching. The method, now largely out of date, of teaching by grinding out translations into English is for most purposes of language study very wasteful of time and effort. A student may accumulate a liberal amount of school credits in French, for instance, but on arrival in France be quite unable to understand the French speech or to make himself understood. To carry on a conversation satisfactorily in a foreign tongue a person must be able to think in the language spoken as well as to pronounce correctly.

The backwardness of modern language study in America has doubtless been due, in some measure, to

our isolation from foreign nations. Europeans are very differently situated and there the educated classes have greater incentive to study the languages of their neighbors. The Latter-day Saints, however, with their responsibility to teach the gospel to all the world really should have a greater incentive to master more than one tongue than have any other people.

The Polynesian languages of the central and south Pacific islands may be readily acquired by a youth who has had good language training and study habits. Dutch and Scandinavian languages may be acquired without great difficulty by one who has a working knowledge of German.

"God helps those who help themselves." Those that neglect their opportunities, or are too lazy to study may not properly expect God to help them until they have repented of the sin of idleness or excessive devotion to sports and other amusements.



"Whatever else God may mean to the church, He is the embodiment of the highest ideals man can conceive. In the matter of morals and spiritual development He is the goal toward which the religious man strives. This is illustrated in Christianity in the admonition: 'Be ye therefore perfect even as your Father which is in heaven is perfect.' The religious life has been summarized under the headings, love of God and love of neighbor, and the latter, meaning our fellow men, has been taken as the index of the former." (From *Citizenship, An Introduction to Social Ethics*, by Milton Bennion.)

How Our Pioneers Helped to Add New Stars to Our Flag

HOWARD R. DRIGGS

VIII. MORMON PIONEERS IN THE GOLDEN STATE

FIRST contact by the Mormon people with California came on July 31, 1846 when the ship *Brooklyn*, bearing two hundred thirty or more of the Latter-day Saints, sailed through the Golden Gate into what later became the Bay of San Francisco. No such city was there then, but only a scraggly village called Yerba Buena, clinging to the shrub-sprinkled, sandy hills. Augustus Joyce Cocheron, one of the passengers on the ship, has left us this description, and told of the welcome that came as the vessel entered the harbor.

"A cannon from Fort Yerba Buena boomed a salute, and a gun from the *Brooklyn* responded to the greeting. Then gliding over the waters toward the incoming vessel came a sturdy row boat. In a few moments uniformed men trod the deck. We knew they were friends—Americans, not Mexicans.

"In our sweet native tongue the officer in command with head uncovered, courteously said, 'Ladies and gentlemen, I have the honor to inform you that you are in the United States of America.'"

Cheers came with this announcement. When the ship *Brooklyn* left

New York harbor on February 4, 1846—the very same day that the first of the pioneer vanguard left Nauvoo—California was Mexican territory. While this ship was on the sea, sailing round Cape Horn into the Pacific, war with Mexico had been declared and northern California taken by Fremont. Over the fort at the Golden Gate, the Stars and Stripes were flying.

It was joyous word for these home-seeking voyagers that they were to land on American soil. There on August first they did land, taking such quarters as the barracks provided and tent homes that were quickly raised. Warning was given by the commandant that they must be watchful and keep close, for Mexican snipers might take a toll of lives if they found chance.

No such tragedy, however, happened. Instead, says Mrs. Cocheron, "with hearty good will, trying to make the best of everything, the new colony . . . began to spread its influence, habits of industry and adornment of homes around them."

It was a rather nondescript community into which these Latter-day Saints had fallen. Folk from various lands—mostly of a sea-faring and

HOW OUR PIONEERS HELPED TO ADD NEW STARS TO OUR FLAG

trading class—had come there during Mexican rule. It was a somewhat "rough and ready" group, made up mainly of men.

What the Latter-day Saints did was to add the American home touch and spirit to the frontier town. Houses for the families were soon being remodeled or constructed. A school for the children was begun. A newspaper, the *California Star*, under the management of Sam Brannan was started. Added to all this there were church services held regularly by the Saints.

the families are wintering in this place (Yerba Buena), where they find plenty of employment, and houses to live in; and about twenty are up at the new settlement, which we call *New Hope*, ploughing and putting in wheat and other crops, and making preparations to move their families up in the spring, where they hope to meet the main body by land sometime during the coming season.

"Since our departure from New York we have enjoyed the peculiar care of our Heavenly Father, every-



Sketch of Yerba Buena, on site of later San Francisco, drawn by William H. Jackson for *The Pony Express Goes Through*, Lippincott Publishers.

Another enterprise fostered by this group, may best be presented in the words of Brannan, written to the "Saints in England and America" as a kind of report on the voyage of the *Brooklyn*, and the activities in California. In part it reads:

"We have commenced a settlement on the River San Joaquin, a large and beautiful stream emptying into the Bay of San Francisco; but

thing in a most miraculous manner has worked together for our good, and we find ourselves happily situated in the new home surrounded with peace and security."

While these "Water Pioneers" of the ship *Brooklyn* were getting themselves surrounded with some of the comforts of life, another group, the Mormon Battalion, was nearing the end of the arduous jour-

ney to Southern California. Early in 1847 these heroic men finally made their toilsome way across the Sierras into the luxuriant realm in and around historic San Diego. It was a blessed relief to the tired, hungry soldiers to be at this goal, with peace practically won and with plenty to eat.

A first assignment for them was to garrison San Diego. Some were later sent to Los Angeles. With better food, their strength returned; and with new vigor they set to work helping improve and build in the new region. A fort was built by them in Los Angeles; and San Diego soon began to gain real benefit from these American soldiers quartered there.

Excerpts from the *History of the Mormon Battalion*, by Daniel Tyler, portray concretely some of the helpful activities in San Diego. Among other things, he records:

"Religious services were held by the detachment every Sunday, which were generally well attended by strangers. A society was also organized, entitled *Young Men's Club*, for the purpose of lecturing, reciting, declaiming, debating, etc.

"Samuel Miles of the Battalion was selected as a man of legal ability and some knowledge of American law, while he remained in San Diego, to aid the Mexican alcalde, or justice of the peace, in administering the laws of the United States. . . . This is understood to have been the first administration of civil law (of the United States) in lower California.

When the Battalion was dis-

charged, "the citizens plead with them in strongest terms not to leave. They had dug from fifteen to twenty good wells, the only ones in town, several of which were walled with brick, besides building brick houses, including a court-house, to be used for courts, schools, etc. They had paved some of the sidewalks with brick, while some, being house carpenters, had done the finishing work on the inside."

Their year of enlistment having expired, and the war being over, members of the Battalion received honorable discharge. Some, however, reenlisted for six months. The others, eager to rejoin their families, left a year before on the Missouri River, took up their march for that goal. Their journey led at first northward through the interior of California, then an unsettled region, with roving bands of Indians as almost its only inhabitants. What towns there were, had been, like Yerba Buena, established chiefly at harbors along the coast.

Somewhere near Sutter's Fort, planted where Sacramento is now situated, the Battalion boys turned eastward to cross the Sierra Nevada Mountains. After passing the scene of the Donner Tragedy and proceeding along the Truckee River, they met Samuel Brannan returning from his meeting with President Young and the pioneers out on the Green River in Wyoming.

Brannan with three companions, had left the ship *Brooklyn* folk in the spring of 1847 and travelled the dangerous trail along the Humboldt River route past Fort Hall, and on

eastward until he met the pioneer vanguard. Filled with enthusiasm for the California country, he had urged on President Young and the other leaders that they continue their journey to that "Land of Promise."

There is no doubt that it did offer a more tempting realm for home-building than the Salt Lake Valley, which Jim Bridger had pictured as one of serious uncertainty as a place of human habitation. Yet to Brannan's pleading, Brigham Young said "No." Looking beyond the opportunity for gaining material wealth, this great leader had visioned a "land that no one else wanted" as a realm wherein sterling spiritual worth might be developed.

So Samuel Brannan, disappointed, had gone back to California. With him was Captain James Brown and some of the Battalion Boys going there to get the pay for the soldiers who had wintered at Pueblo. Brannan and Brown were instructed to advise others of the Battalion they might contact, to find work in California for the winter, in order to help their families the more.

Just after their meeting with Brannan, who was pushing on ahead of this escort, the main body of the Battalion came upon Captain Brown. It was a joyous reunion. Firsthand news of the winter at Pueblo, of President Young and the vanguard he had led into Salt Lake Valley, was gladly exchanged for the news of the march of the Battalion into southern California and the stirring experiences there.

Following the advice from President Young that all who felt it best

should remain in California, probably more than half of the men returned with Captain Brown. A goodly number of these men soon found employment with generous-hearted John Sutter; and some of them participated in one of the most stirring of all the events in the West—the discovery of gold in California.

Sutter had sent James Marshall with six of these Mormon workmen and a few others to construct a saw-mill on the American River. These men had dug a millrace and the water had been turned into the flume to test results, then turned off. The foreman, inspecting the millrace, chanced to see some shining yellow particles in the washed sand and gravel. Gathering a few of these he returned to his men.

That night, Henry W. Bigler, one of the Mormon Battalion, made entry in his diary that some metal looking like gold was picked up in the "tail race" by James Marshall, boss of the mill. January 24, 1848 was the recorded date. It was from this record, confirmed by another of the stirring event made by Azariah Smith, also of the Battalion, that the exact day of the discovery of gold in California was determined. Not many days passed before the exciting word had been passed over all the immediate vicinity. Sam Brannan, with a bottle of gold dust for proof, it is said, shouted the news on the streets of San Francisco. A local gold rush followed.

Brannan and others, on the ground at the opportune time, began to

amass wealth not so much through gold digging, as through trading and real estate. Some of the Battalion Boys took up rich claims on what has ever since been called "Mormon Island." Those who were working with Sutter did not join in the rush, but filled their obligation to him by completing the saw-mill. Their gold digging was done in spare hours. Finally, they returned to Utah, carrying some of the precious metal and taking with them two brass cannon, received from Sutter as part pay for their work.

As for Brannan, though he became California's first millionaire, and for a time was a potent force in the life of the Golden State, he finally lost his fortune and died penniless in obscurity. Despite the mistakes of his dramatic life—for which he paid dearly—he did some things to his lasting credit, among them his courageous leadership of law-abiding citizens in clearing out the lawless element from San Francisco during Gold Rush days. He helped also to establish the first schools there, and generously promoted enterprises for the building of California. Swept into the whirling tide of the times, however, he and a number of others who followed him, forsook their faith, and lost their standing in the Church. Others of the ship *Brooklyn* went on to Deseret to help in the building of Utah and other Rocky Mountain states. A few of the faithful ones also stayed in California to forward the work that soon added the

star of the "Golden State" to our flag.

Space permits only passing mention to another most important early colonizing development by the Mormons in California. That was the founding of San Bernardino. Under the leadership of Apostles Amasa Lyman and Charles C. Rich, a hundred or more families were led into that rich region during the early eighteen-fifties. There on a large ranch they had purchased, the city of San Bernardino was laid out. It was begun with great promise, but with the coming of Johnston's army in 1857, the Saints who had settled there were called back to the central stakes of Zion. For years only indirectly was the influence of the Mormon people felt in the "Golden State."

During recent years, however, a "Renaissance" has brought Latter-day Saints back into the constructive upbuilding of this great state. Thousands of them today are taking their parts helpfully with other Americans in promoting the material and spiritual progress of California.

For those who would study further this theme, the following books are recommended:

History of the Mormon Battalion, Daniel Tyler.

Samuel Brannan and the Golden Fleece, Reva Scott.

Charles Coulsen Rich, John Henry Evans.

Comprehensive History of the Church, B. H. Roberts.

The Pony Express Goes Through, Howard R. Driggs.

William Clayton

LOIS CLAYTON



WILLIAM CLAYTON

IV. JULY: FORT LARAMIE TO THE GREEN RIVER

FORT LARAMIE was sighted by the Pioneers on June first—a half-way mark on the journey to the west. William Clayton's journal tells of their meeting here with the Mississippi Saints: "At half past one, started out again and traveled till a little after four o'clock and saw Fort Laramie about four miles to the southwest. Elder Kimball and President Young then came up to where Brother Woodruff and I were looking out for feed and we started on, President Young having stopped the wagons, and went to the ford opposite to the fort. It was finally concluded to form our encampment here on the banks of the river. Several men soon came down from the fort which is about two miles from here and made themselves known as

a part of the Mississippi company from Pueblo.* They have been here two weeks. It caused us much joy to meet with brethren in this wild region of country and also because we should have some news from the brethren in the army. Luke Johnson being up here with the boat and several others coming up, they got the boat into the river to go over and see the brethren. And Luke Johnson, John Brown, Joseph Mathews and Porter Rockwell started over and about the same time, Presidents Young and Kimball started back to bring the camp up. When the brethren got over the river Brother Brown met several whom

*Read the story of these Saints in Howard R. Driggs' article on page 207 of the May, 1947, *Instructor*.

he knew and soon returned bringing Brother Crow and his son-in-law over to this side. The brethren seemed pleased to meet us. Brother Crow reports deaths in the Pueblo detachment since Brothers Tippets and Woolsey left, viz. Melcher Oyler, Arnold Stevens. They also state that Solomon Tindall was on the point of death. The other portion of the battalion they had not heard from. The Pueblo brethren are expected to receive their pay and start for this point, at latest by this date, and will probably be here in about two weeks. They also recorded that three traders from the mountains arrived here six days ago, having come from Sweet Water in six days and nights. They traveled day and night with horses and mules to prevent their starving to death as there is no feed up there. Two of their oxen had died already, etc. The snow was two feet deep at Sweet Water when they left, so that we are evidently plenty soon enough for feed. At 5:45 the wagons arrived and formed encampment on the banks of the river in the form of a V, having traveled this afternoon, seven and a half miles and during the day, twelve, making a total from Winter Quarters to Fort Laramie 543 $\frac{1}{4}$ miles and we have traveled it in seven weeks lacking a half a day, but we have traveled but a few miles on Sundays." Later, on the fourth, he records: "At nine o'clock President Young, Kimball, W. Richards, A. P. Rockwood and T. Bullock walked up to Fort Laramie and returned soon after eleven o'clock. They have learned very fav-

orable reports about Bear River Valley, being well timbered, plenty of good grass, light winters, little snow and abundance of fish, especially spotted trout, in the streams. About half past eleven o'clock Brother Crow's company came down and joined in with the second division and at twelve we started on our journey again."

Traveling the same route with the Mormon Pioneers now were several companies of Missourians on their way to Oregon. One such company passed them on Sunday the 6th as they were camped for Sabbath worship: "During the storm, the Missouri company passed by us, having nineteen wagons and two carriages. Most of their wagons have five yoke of cattle to each, and few less than four. They have many cows, horses and young cattle with them." However, these Missourians, in spite of being so well equipped, had some difficulties as this little incident shows: "One of the men in the company of the nineteen wagons told G. A. Smith that he had broken his carriage spring and seemed much troubled to know what to do to get along. He asked George if there was any man in our company who could fix it. George told him there was. After we were camped, Burr Frost set up his forge and welded the spring ready to put on before dark." Several times while the companies were on the same route the Mormons willingly aided the Missourians with this service.

Another landmark was reached on the twenty-first: "The rock Independence lies a little west of

where we have halted and after dinner I went to view it as well as many others. It lies on the north bank of the river in this shape: The extreme southeast corner reaches to within about three rods of the river and the river at this place runs nearly a west course. It is composed of the same barren granite as other masses in this region and is probably 400 yards long, 80 yards wide and 100 yards in perpendicular height as near as I could guess. The ascent is difficult all around. Travelers appear to have ascended it mostly at the southeast corner where there are some hundreds of names of persons who have visited it, both male and female, painted on the projecting surfaces with black, red and some with yellow paint."

Further reports about the Rocky Mountain region were received when on the 27th the company met some men returning from Oregon to the States. The journal says: "One of the Oregon men is returning with us today and then intends to wait for the next companies, etc., and act as a pilot for them. His name is Harris and he appears to be extensively known in Oregon and the subject of much dispute on account of his having found out a new route to Oregon much south of the old one. He appears to be a man of intelligence and well acquainted with the western country. He presented a file of the Oregon papers commencing with Feb. 11, 1847, and five following numbers for our perusal during the day. He also presented a number of the California Star published at Yerba Buena by

Samuel Brannan* and edited by E. P. Jones. I had the privilege of perusing several of these papers during the day but found little interesting news. Mr. Harris says he is well acquainted with the Bear River valley and the region around the salt lake. From his description, which is very discouraging, we have little chance to hope for even a moderately good country anywhere in those regions. He speaks of the whole region as being sandy and destitute of timber and vegetation except wild sage. He gives the most favorable account of a small region under the Bear River mountains called the Cache Valley where they have practiced caching their robes, etc., to hide them from the Indians. He represents this as being a fine place to winter cattle."

The last paragraph of the journal entry written on this day shows that although their minds were on the important problems of the present, happenings of the past were not forgotten and the memory of the Prophet Joseph was ever fresh. "It is three years today since our brethren Joseph and Hyrum were taken from us and it was the general feeling to spend the day in fasting and prayer . . . many minds have reverted back to the scenes at Carthage jail, and it is a gratification that we have so far prospered in our endeavors to get from under the grasp of our enemies."

The following day they met the famed mountaineer Jim Bridger: ". . . we were met by Elder G. A. Smith who introduced us to Mr.

*See "How Our Pioneers Helped to Add New Stars to Our Flag," page 353.

Bridger's Fort on his way to Fort John (Laramie) in company with two of his men. Mr. Bridger being informed that we had designed to call at his place to make some inquiries about the country, etc., he said if we would turn off the road here and camp, he would stay with us till morning. A camping place being selected we turned off from the road about a quarter of a mile and formed our encampment near the Sandy at six o'clock, having traveled this afternoon one and three-quarters miles, exclusive of allowance for leaving the road, and during the day fifteen and a quarter miles. We have pretty good feed here, enough to fill the teams well. A while after we camped, the twelve and several others went to Mr. Bridger to make some inquiries concerning our future route, the country, etc. It was impossible to form a correct idea of either from the very imperfect and irregular way he gave his descriptions." The Pioneers were evidently getting

somewhat weary of hearing so many conflicting reports. As William Clayton puts it "We generally feel that we shall know best by going ourselves for the reports of travelers are so contradictory it is impossible to know which is the truth without going to prove it."

On the last day of June Sam Brannan came into the camp with news of the Saints who had traveled to California around Cape Horn.* "After dinner the brethren commenced making two rafts, one for each division, and a while afterwards Elder Samuel Brannan arrived, having come from the Pacific to meet us, obtain council, etc. . . . They have come by way of Fort Hall and brought with them several files of the California Star. They had eleven deaths on board their ship during their voyage over; the others I understand are doing well, raising grain, etc."

*See "How Our Pioneers Helped to Add New Stars to Our Flag," page 352.

Orson Pratt

Our cover this month honors Orson Pratt—first member of the vanguard Mormon Pioneer company to enter the Salt Lake Valley and stand on the ground where the Saints were to settle and build their temple.

Currently running in *The In-*
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structor is an interesting biographical study of Orson Pratt written by T. Edgar Lyon, who has made a thorough study of the life of Elder Pratt. The story of his entrance into the Valley is told in the sixth article of the series, printed in the June, 1947, issue.

Orson Pratt — *A Biographical Study*

T. EDGAR LYON



ORSON PRATT

VIII. MISCELLANEOUS CIVIC AND ECCLESIASTICAL FUNCTIONS

ON October 7, 1851, Orson Pratt's outfit consisting of thirteen wagons, each drawn by two yoke of oxen—all of which had been purchased with money that his pamphlets had netted him during his mission—arrived in Salt Lake valley. During his sojourn abroad he had not only given able direction to the missionary and emigration work of the Church but had found time to study astronomy and mathematics and had commenced to become acquainted with the philosophical systems of the world. These studies had convinced him that one of the greatest needs of the Church was leadership. He believed that leadership and education went hand in hand and therefore interested himself in popularizing

the learning of the world as well as the teachings of the gospel. Feeling that no educational system could be successful without qualified teachers and an enlightened public that was convinced of the necessity of supporting a school system, he worked to make the non-functioning University of Deseret a living organization. Twenty days after his arrival in the valley he commenced teaching mathematics in the "Parent School" of the University of Deseret, using the Thirteenth Ward School House for a classroom.¹ Finding many people who were interested in the knowledge he had acquired concerning the astronomical wonders of the universe, he commenced a series of lectures on

¹*Deseret News*, II, November 15, 1851.

astronomy and its religious implications in the Council House on December 15, 1851.²

These educational efforts were listed as functions of the "Parent School" of the University of Deseret, which indicates that it was technically an adult educational program. It was in this area that Orson Pratt believed the beginning must be made to establish the trained leadership that a lay-led Church demanded and throughout his life practically all of his efforts for the diffusion of knowledge were devoted to this age-level.

There is an interesting story told among the members of the Orson Pratt family concerning the public reaction to their illustrious ancestor's efforts during the winter of 1851-1852. The members of his classes felt that some remuneration should be given him for his efforts—the journey to the West in 1851 apparently exhausted his financial resources—and by popular subscription raised a fund of nearly five thousand dollars. (Prices were high at the time, due to the California "Gold Rush" and most of the amount was in livestock.) Elder Pratt, manifesting his characteristic disregard for material wealth, refused to accept the proffered gift and recommended that it be given to Brigham Young to assist in the cause of public education. According to this suggestion, the gift was placed at the disposal of Brigham

Young who, realizing that Pratt's four wives and families were in need of more adequate housing, used the gift to purchase two dwellings for them.³

During this first winter in the valley of the Great Salt Lake, Orson Pratt also served as a member of the territorial legislature. Throughout the remainder of his life, he was a member of the territorial legislature at almost every session that convened while he was residing in the territory and often presided as the speaker of the house of representatives. These two activities—interest in public adult education and leadership for progressive and good government—were two characteristics of his life to which he devoted much time and talent throughout his career in the Utah period of his existence.

During the spring of 1852 Brigham Young took Orson Pratt with him on an exploration trip into southern Utah for the purpose of determining likely sites for the establishment of settlements. Other brethren had scouted the country and suggested possible sites. Brigham Young then went personally to investigate their desirability. Pratt took with him sufficient scientific equipment to determine the latitudinal and longitudinal location as well as to determine the elevation above sea level and to inspect the vegetational possibilities for supporting an agricultural colony.

²*Ibid.* II, Numbers 4 to 18 contained these lectures, indicating that their reception must have been so favorable that the editors considered them worthy of general distribution.

³This incident was related by and its authenticity vouched for in 1931 by Pratt's daughter and son-in-law, Libby Pratt Eldredge and J. U. Eldredge, Sr.

A special conference of the Church was called to meet in Great Salt Lake City during the last week of August, 1852. On August 28th Orson Pratt was appointed to preside over "all branches of the Church in the United States and British provinces, east of the Rocky Mountains, with headquarters at Washington, D. C."⁴ The following day when the conference convened, Brigham Young announced that Elder Orson Pratt had a message to deliver to the conference. The fact that he chose Orson for this particular task indicates that he felt he was the most qualified man in the Church to present the doctrine that was then to be announced. Brigham Young and Orson Pratt were very different by nature, one being a practical organizer, the other being a philosophical thinker, dreamer and idealist who was quite impractical and disinterested in material things. As a result they often had periods of disagreement and at times Brigham Young publicly belittled Elder Pratt's mental interests. However, when he faced momentous problems or challenging issues, he relied on the integrity, mental ability and scholarship of Brother Pratt. Such a demand had now arisen and this humble man was selected to deliver the message rather than the president of the Church. The burden of the message was the doctrine of plural marriage.

Although plural marriage had been instituted by the Prophet Joseph Smith in 1841, and the revela-

tion concerning the eternity of the marriage covenant which included the doctrine of plurality of wives had been committed to writing in 1843, the revelation had never been published nor had the doctrine been officially announced or publicly preached prior to 1852. At this conference Orson Pratt gave a lengthy and well-organized discourse of the subject which was the first public sermon ever preached concerning the doctrine. He read the revelation we now know as Section 132 of the Doctrine and Covenants and reviewed the history of marriage from ancient times, pointing out that plurality of wives had been a characteristic of God's chosen people in ancient times and was rightfully an obligation devolving upon his latter-day people of the covenant. In this discourse the doctrine was explained and justified solely on religious grounds.⁵

Brigham Young was obviously determined to publicize the doctrine and called Church leaders to establish Church periodicals in New York City, Washington, D. C., San Francisco and St. Louis, to acquaint the world with the doctrine. Orson Pratt was given the assignment at Washington, D. C., which was the most important of all, as it carried with it a two-fold assignment. First, the elected representatives of all of the states and territories were to be contacted that they might inform their constituent bodies of this new Mormon marriage system. Secondly, he was to acquaint the diplo-

⁴*Deseret News* II, No. 23, Sept. 18, 1852, contains the report of this conference.

⁵The complete sermon was later published in *Journal of Discourses* 1:55ff.

matic representatives of all foreign countries represented in Washington of this practise that they might know what Mormon missionaries in their home lands would be preaching and that their people might be informed of this doctrine.

On October 6th Orson Pratt left Salt Lake and crossed the plains in the autumn storms, reaching Washington late in the year. Immediately he published a *prospectus* which was distributed to all members of Congress, the president and his cabinet, the members of the Supreme Court and staffs of the various legations, telling of a proposed new religious publication. In January he published the first issue of a new periodical which he named *The Seer*. He continued to issue this magazine at Washington for eighteen months, after which he discontinued it because it failed to receive much public support. It was also re-published in Liverpool, England and continued to operate for two months longer than the original in Washington. Orson Pratt wrote practically every word that was printed in each of its issues. About half of each issue was devoted to dissertations under the title of "Pre-existence" and the other half to expositions of doctrine concerning "Celestial Marriage." In these writings Elder Pratt pushed the borders of Mormon theology and doctrine farther back than any of the contemporary leaders had done and extended the frontiers of our theology and doctrine farther beyond the confines of mortality than others had taken time to do. We are indebted

for much of our present-day doctrinal teachings concerning these matters to this pioneer thinking of Elder Pratt.⁶

During the summer of 1853 Orson made a hurried business trip to England to arrange for the publishing of a work which he entitled *History of Joseph Smith the Prophet and His Progenitors* by his Mother, Lucy Mack Smith. The manuscript had been secured at Nauvoo while he was on his way to Washington the previous fall and he published it as a private venture. He later discovered that its real authorship and authenticity had been misrepresented to him and warned the readers to use its contents with caution.⁷ While in Liverpool he took care of the financial arrangements concerning the re-publishing of *The Seer* and also journeyed to Birmingham where he married his seventh wife, Sarah Louise Lewis on June 21st.

Returning from this eastern mission, Elder Pratt arrived home in Salt Lake on August 27, 1854 and on September 3rd gave a sermon in the Old Tabernacle in which he reported his proselyting and publication endeavors in the nation's capitol. He felt that his work had been unsuccessful and that he had failed to arouse either interest or enthusiasm for the cause of celestial marriage or the Church in general.

⁶In later years Brigham Young pointed out numerous speculative errors in these writings and had Elder Pratt make a public renunciation of some of them. See *Deseret News* X:pp. 162, 163 for a report of this recanting.

⁷See his warning in *Deseret News* V:No. 16 (March 21, 1855) and Brigham Young's condemnation of it in *Millennial Star*, XVII: p. 28.

My Journal

GEORGE A. SMITH



GEORGE A. SMITH

1840

WEDNESDAY, April 29. I parted with Brother Richards, who started for Hereford, and returned to Longton. I baptized Mrs. Elizabeth Allblasters in the evening being the first person I baptized in England, after which I delivered an address to a congregation in Brother Whittaker's house, on the first principles of the Gospel. A tall, Methodist preacher, named Repton (who was blind, accompanied by two associate preachers who led him), entered the room where I was conversing, about 9 o'clock. While I was conversing with some enquiring friends he interrupted me in a loud, harsh tone, 'We have come to hold a discussion; I move one of you pray.' I waited a little time, and then mildly inquired, 'Who did you come in to discuss with, sir?' He

answered in a harsh tone, 'One of the preachers.' Waiting a little I inquired mildly, 'What did you wish to discuss about?' He answered with great dignity, 'I don't care whether I discuss your religion or mine. My religion is built upon the Rock of Eternal Ages. It can never be overthrown. I believe the Bible and I believe no other book. The Bible is all that's necessary for Church doctrine, church discipline and for the salvation of the whole human race, and all other books are from hell.' This volley caused me to wait a little, when I inquired, 'Did I understand you, sir, that you had come to discuss on the subject of religion?' 'Yes sir,' was the reply. 'Are you a religious man?' 'Yes sir. I am a Methodist preacher. Do you refuse to discuss with me on the

subject of religion tonight.' I replied, 'It is too late this evening to hold a discussion; it is nearly time honest folks were in bed. If your character and standing in society are such as would justify me in holding a discussion with you, this is not a proper time nor place.' He said, in a loud tone, 'Then I say, you are a coward. My religion stands upon the broad basis of eternal truth. I believe the Bible, and no other books. The Bible is all that is necessary for church government, church discipline, the establishment of true religion, throughout the world; the ushering in of the Great Millennium, and the salvation of all that will believe.' I said, 'I thought, sir, the Methodist had a discipline.' 'They have,' said he. 'You do not believe it, of course,' I replied. 'Yes, I do,' said he. 'You just said, sir, that you believed the Bible, and no other book.' 'The Methodist Discipline is only for church government.' 'You just said, sir, that the Bible was all that was necessary for church government.' He said, 'The Discipline is just like the Bible.' 'Then, sir, if we admit that, it can be of no manner of use.' 'It is of use,' said he, 'for church discipline.' 'You just said, sir, that the Bible is all that is necessary for church discipline.' He said, 'You believe in other books besides the Bible.' 'Yes,' I replied. 'I believe in every good and true book, but, you assert you do not believe in any book but the Bible.' He jumped up and said to his comrades, 'Come let's go.' And turning to me, he said, 'I think we have come out about even.'

I said, 'Wait a moment, sir, I have a duty to perform. I must talk with you a little.' His comrades pulled him down into his chair again. I then preached to him the first principles of the Gospel; bore testimony to its truth, proving the same by passages of Scripture, in a manner which he tried in vain to gainsay. I then told him that the time was when ignorance had been winked at, but if he ever preached another Methodist sermon now that he had been made acquainted with the Gospel of Truth, he should be damned! I called the bystanders to witness that I had faithfully warned him and told him the truth. Mr. Repton reported to the Methodist Board, which sent him (probably on account of his blind impudence), that 'It was not policy for any of their preachers to attempt to encounter the Mormons, for when he first tackled me he thought me very ignorant, but I had proved to be very learned.' One of the preachers belonging to the Ward came to me and said he believed; he was soon afterwards baptized.

Thursday, April 30. Went to Hanley and preached on the subject of the modern Christian's experience, compared with that of the ancient Saints.

Friday, May 1. Wrote a letter to Elder Heber C. Kimball, and answered many calls on me to inquire after the truth, in the evening.

Saturday, May 2. Wrote to Jacob G. Bigler; walked 10 miles to Leek, and hired the town-criers to announce that I would preach at 4 o'clock on Sunday in Canal Street.

Sunday, May 3. I preached the first principles of the Gospel to them. They were confounded and went away in a rage, to the amusement of the company present.

Monday, May 4. I baptized William Knight, James Brough, William Plant and John Wardle. I ordained William Jackson, a Priest, and appointed him to preside over the Branch.

Tuesday, May 5. Walked to Longton, 10 miles, and preached in the evening. Two persons applied for baptism. I ordained Isaac Whitaker a Priest and he baptized them.

Wednesday, May 6. Walked to Newcastle; preached at the foot of the Cross in the market place to several thousand people. I organized a Branch of the Church there of 14 members, and ordained William Smith a Priest and John Wood a Teacher. Walked to Burslem that evening, and received a letter from President Brigham Young.

Thursday, May 7. Wrote a letter to Elder Theodore Turley, Stafford Jail. I am gaining my health, thank the Lord.

Friday, May 8. Met with Elder Turley, who had been released from prison, where he had been confined eight weeks. I preached at Stoke-upon-Trent in the evening.

Saturday, May 9. I ordained William Hulme, a priest. Returned to Burslem, and at 6 o'clock attended a council of the official members of the Church in the Potteries. I ordained George Simpson and Henry Glover, Elders, and William Bradbury and Edwin Parker, Teachers. I gave some instructions on the

manner of conducting such conferences. Council sat to a very late hour.

Sunday, May 10. Preached at Hanley with Elder Turley. A Methodist preacher named John Jones made a practice of coming here and disturbing our meetings. Daniel Bowers, a large and strong man, carried him out of the house one day, telling him, 'These people pay the rent here, and you must not disturb them.' Bowers was soon after baptized. I ordained him a Deacon and appointed him to keep order in the meetings.

Wednesday, May 13. Elder Turley left me at Stoke to go to Birmingham.

Thursday, May 14. Preached at Longton, at Brother Isaac Whitaker's; had a long conversation with two Methodist preachers.

Sunday, May 17. As I had never been to an Episcopal meeting, I went to hear Dr. Vale, a celebrated preacher, in the Longton New Church. The service was a dry empty form, and the large and magnificent church nearly empty. I preached in the Temperance Hall in the afternoon and evening.

Monday, May 18. Mr. William W. Player, who was a local preacher, of the Methodists, visited me and said he wished to talk with me being aware I had been insulted by preachers of his profession; he felt a delicacy in presenting himself to me that night, but, he assured me that his intentions were both Christian-like and honorable; and he desired to ask me a few questions from the best of motives. He then inquired

if I could explain to him the meaning of "The Beast," which John saw, with seven heads and ten horns. I told him I could not. He then wanted me to explain to him the meaning of 'Leviathan' spoken of in Job. I told him I was not prepared to explain anything about it. 'What,' said he, 'don't you know. Do you profess to be a preacher of the Gospel and not understand the Bible?' Said I, 'That's the difficulty with all you preachers; you are not willing to acknowledge your ignorance, and consequently undertake to explain to the people things which you do not understand yourselves, and as blind leaders of the blind, you lead the blind, giving your own ignorant opinions instead of teaching the principles of truth, and thereby making Christian sects and parties innumerable. I teach what I do know. What I do not know, I let alone, and as to the passages you inquire of me about, if you will obey the first principles of the Gospel, and get as much of the Spirit of the Lord as John had when he saw the visions, you will understand them precisely as John and the other inspired men did when they wrote them; and without that fulness of the Holy Spirit all speculations upon them are folly.' Mr. Player replied, 'I am president of the Temperance Society in this place (Longton) and should be pleased if you would give a lecture in our hall upon total abstinence from intoxicating drinks,' to which I assented.

The town being notified by the Crier, the Hall was crowded and I addressed them at 4 o'clock in the

afternoon in a manner which seemed highly to gratify the audience. We then procured the Hall from the Temperance Society for three meetings on Sundays, and three meetings in the week, for the mere expense of cleaning, which was 10d a week. We continued our meetings there until the Branch numbered 100, and Mr. Player became the Presiding Elder. In the evening I preached the everlasting Gospel.

Tuesday, May 19. Two persons were baptized in the evening by Brother I. Whittaker. I received a letter from Elder Willard Richards.

Thursday, May 21. Met with President Brigham Young at Longton. He went with me to Hanley and preached in the evening. He tarried with me at Burslem in the house of Brother Johnson until Saturday the 23rd, when he went to Manchester to publish the Book of Mormon, Hymn Book, etc., having with him part of the funds for that purpose, which had been raised in Herefordshire.

I went, in company with Elder Alfred Cordon and wife, to Leek. We stayed overnight with Job Tatton, who lived in an ancient cottage thatched with straw. The fleas prevented us from sleeping, but when morning light came we slaughtered some dozens.

Sunday, May 24. I preached three times in a shed used for twisting silk, in Compton Street, Leek, and confirmed eight persons.

Monday, May 25. I baptized five persons.

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Why Study a Foreign Language?

DR. LLEWELYN R. MCKAY *

"Around the world in 79 hours!"

RECENTLY the newspapers and radios proclaimed this statement to be a fact. There isn't a place on the earth that is now farther away than 60 flying hours. Physical isolation has thus faded away and with its disappearance there arises a new era that calls for a greater scale of international communication.

There is only one satisfactory method of understanding one another and that is by means of language. How can we expect to come to agreement with a foreign individual or with a nation when neither party knows what the other is talking about? What chance is there of bringing about an understanding for peace when the very means of communication — namely, background of language — is lacking? Only a person who has been in a foreign country truly appreciates this, for he has seen the friendly warmth spring into the eyes of a native when the latter is greeted by "Good evening" in his native tongue and realizes the thrill of immediate response and willingness to cooperate. Whatever the political arrange-

ment may be which will result from this war, one thing is certain: languages will be needed by post war reconstructors. Just as there never again can be isolation for us politically and economically, so there can be no linguistic isolationism. If we expect other people to speak our language, then we must also speak theirs. Intercommunication is a two way affair and our nation must undoubtedly play a large role in world affairs. Only through language can good faith, cooperation and international good will be established.

Aside from this important international question, what are some of the benefits to the individual learning a foreign language? A few of the most important are as follows:

1. VOCATIONAL VALUES

There are many opportunities for men and women with a knowledge of a foreign language in private industry, in the business world, radio, music, library, secretarial and social work. Numerous young men and women, many of them from Utah, were employed during the war by the FBI and held responsible positions because of their knowledge of foreign languages. The government now needs interpreters in the courts and in the immigration service as well as in custom offices. There likewise are opportunities in the foreign

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service of the Federal Government as diplomats, attachees and as clerks. Our economic interchange with countries in Latin America is growing by leaps and bounds. The Portuguese of Brazil, the Spanish of Mexico, Cuba, Argentina, Bolivia and other South American countries are tongues that are with us to stay if we desire to profit by postwar opportunities. For example, a Los Angeles exporting firm states:

"Our establishment at the present time is doing an active business in Central and South America, and it is essential that sales representatives in those countries have a thorough knowledge of Spanish. Without it, it would be almost impossible to do business in a satisfactory manner."

2. SCIENTIFIC VALUES

For every science major the ability to read German and French is a prerequisite. No graduate study and research in chemistry, physics, mathematics, biology and medicine is adequate without a knowledge of German. The sooner the student becomes acquainted with language tools, the better it will be when he enters a university. Time which he would otherwise spend in elementary language can be devoted to other studies if the language is already acquired in high school. An example of college attitudes is given by Dr. Allen, University of California at Los Angeles, who states: "In order to meet the requirements for entrance into our medical schools, our pre-medical students are required to have a year of German

or French in college, the equivalent of over three years of high school language."

3. CULTURAL VALUES

An understanding of one's own language is undoubtedly enriched by the study of another language for through it a strict discipline is achieved. Memory and powers of concentration are enhanced and the training in precision, accuracy and definiteness results in orderly thinking. Furthermore, the student's sphere of interest is enlarged and his outlook widened because a teacher must necessarily emphasize the intellectual and psychic life of another people when teaching the language of that people. As a result, the power of self-detachment is promoted and the student's understanding of human problems is expanded.

And what about literature? No translation is adequate, for every translation is, in a sense, traitorous to the original. The Italians put it aptly in the expression "Traduttore, traditore"—translator, traitor. It is also true that the majority of significant writings are never translated. Those which are translated appear long after the publication of the original. In the field of literature current publications should be read when they first appear. In the fields of science where important discoveries are being made, translations often appear too late to do any good. In medicine, for instance, human lives are at stake, and we should not have to wait until a publisher thinks an article sufficiently profitable before he publishes it. In commerce,

too, vast sums of money can be gained or lost in a short time.

Nor must we forget the field of music, especially the folk-song. The very heart and soul of a people is reflected in this field and only a person who understands the original of what he is singing or playing can render it artistically. A folk song in translation loses its very life-blood, for the words are a part of the organic whole.

4. MISSIONARY VALUES

Missionaries are much in the same position as salesmen attempting to sell a valuable product. Thus they must remember that although it is easy to buy something from a foreigner without speaking his language, it is quite another matter to sell him something. To convince someone else, even of one new idea, necessitates direct communication. How foolish, therefore, to attempt to change a person's way of life if one cannot even converse intelligently with him. And yet many young men and women go to foreign countries without even a knowledge of the fundamentals of language, customs or life of that country! At least six months are practically wasted before a missionary can even understand what is going on! Consider the cost of keeping *one* missionary in the field for six months and multiply that by the hundreds who are in the field and then estimate the cost of needless expense. Two years of learning a language by modern methods in school would save a vast sum of money. Besides, a missionary who

goes to a foreign land without a language does not become proficient until during his last year on his mission. On the other hand, one who has had some study of language beforehand increases in proficiency in direct proportion to the background which he has already had. Furthermore it is the missionary who can talk fluently who is given the responsibilities; it is to him that the church members come for advice and help; it is he who becomes the leader; and it is he who enjoys his mission the most.

Yet we often hear the remark that it is a waste of time to try to learn a language at home and that it is better to wait until a missionary is among the natives, since the ability to speak fluently is not achieved here at home anyhow. To this objection let us say that it must be remembered that for the purpose of conversation there is just as much difference between a missionary who has had some years of language training in school and one who has not had any, as there is between an individual whose speech and hearing are defective and one who is completely a deaf-mute.

5. LATER LIFE VALUES

It has been estimated that over half the people who take a language in school will someday visit the country to which that language is native. And many of the others have opportunities to meet foreigners here and to use their knowledge. Of course the radio and talking pictures offer even greater opportunities for practical application of what

has been learned. In a recent survey it was found that of 6,000 graduates 74% had found use for their high school or college modern language. Furthermore, 86% testified that they considered their language study to have been worth while. People who claim that their language study was of little profit and that they have forgotten what little they knew either did not take enough language or they did not study well enough. They should also remember that it is necessary to perpetuate one's reading ability by spending a few hours each month in reading in the language.

HIGH SCHOOL STUDY

It is a grave mistake for high school students to leave out a language from their courses of study, and certainly the high schools cannot well afford to omit languages from their curriculum. There are several valid reasons why students should not wait for college, but should study language in high school, if not in the elementary schools:

- (1) A much larger number of students are benefited.
- (2) High school pupils have flexible minds which fit them for language study and puts them in a position to profit by the disciplines that accrue from its study.
- (3) Students who go to a university already equipped with some language find it easier to bring their knowledge to a higher level and they will thereby profit from the professors who teach advanced classes

in literature, civilization and the culture of foreign countries.

PRESENT DAY METHODS

Modern language teaching is no longer the dry translation method of transferring from a foreign language into English, and a great deal can be accomplished in a short time because the teaching methods, text books and the teachers of today have improved over a decade ago. Courses are now designed entirely with a practical and direct approach, placing emphasis on preparing students to *speak* fluently instead of merely giving them a passive ability to understand the foreign language in its written form. The class room has now been enlivened and the learning process made interesting.

WHAT LANGUAGES SHOULD BE LEARNED?

The study of any language is valuable. Those most in demand, however, are German, French and Spanish. The University of Utah has found it advisable to add Italian, Portuguese and Russian. It must be remembered that in order to obtain a Ph.D. degree most colleges require a reading knowledge of both German and of French. Brazil has lately become one of the most important countries commercially of Latin-America. South America has 46 million people who speak Spanish, but in Brazil alone there are 44 million who speak Portuguese; hence, this language will gradually increase in importance and in popularity. Certainly either German,

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Welfare Work in the Early Christian Church

RUSSEL B. SWENSEN

ONE of the outstanding features of early Christianity was its efficient collection and distribution of funds for the benefit of those in need. At a time when both private and public charity were practiced on a wide scale in the Roman Empire, it became famous for its highly successful welfare program. The emperor Julian the Apostate who ruled about the middle of the fourth century A. D. sought to strengthen the pagan cults in one way by having them emulate the Christian economic efficiency in the accumulation and expenditure of wealth. But he was forced to admit failure in this enterprise and said, "Those impious Galileans nourish both their own needy and ours also."

The early Christians did not extend relief to get public acclaim or to reform the economic system of the Empire. They were motivated by a sincere love of their fellowmen and the admonition of Jesus to let this love be expressed in deeds of service. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in, naked and ye clothed me. I was in prison,

and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:34-36, 40.) The cooperative enterprise mentioned in Acts 4:34-37; 6:1-6 was one of voluntary giving and the distribution of wealth for the subsistence of all the members upon a basis of equality. There were no attempts to increase the economic productivity or wealth of the members. Although the unscrupulous practices of the wealthy and their exploitation of the poor were often harshly condemned, as in Luke and the Epistle of James, there were no attempts or a plan to reform the contemporary economic structure and its practices. Wealth was to be given to the Church for the relief of the poor quite as much to rid the soul of the wealthy donor of insidious temptation as it was to benefit the needy. Therefore, to lose one's self in the service of others and to give to those in need was a soul discipline as well as a means of social welfare.

The influx of wealthy members into the Church and the increase of the wealth of the average member due to the application of strenuous industry and thrift brought much prestige to the Christians in the third

and fourth centuries A. D. Idleness was condemned by the Church leaders. Slaves and workers were urged to be obedient and efficient workers. On the other hand, the employers and business men were exhorted to be just and fair in their economic practices. The Epistle of James sternly tells the employers not to defraud the laborer of his wages. (5:4-7.) And Clement of Alexandria warns against profiteering and deceitful dealing by Christian merchants. It is worthwhile to note that these fair economic practices did not impoverish the Christian businessmen, but quite the reverse. The giving of wealth to the Church for the indigent in no wise decreased with the increase of prosperity. Great funds were collected by individual churches and administered efficiently by able leaders, primarily the bishops and deacons. The wealthy were no longer criticized for being wealthy as in Luke, but were exhorted to give liberally of their means for worthy purposes. This attitude was excellently summarized in the treatise by Clement of Alexandria toward the end of the second century A. D. "Who Is That Rich Man That Shall Be Saved?"

The procurement of means for the poor was accomplished in various ways. The purely voluntary aspect of the contributions cannot be too heavily emphasized. There were no initiation fees nor periodic assessments as was the case of the ancient contemporary labor guilds which were analogous to a combination of a lodge and a labor union. In the Jerusalem Church of the early apostles

there was a giving of all the property of the members to the Church. During the ministry of Paul the churches in Antioch and Greece raised funds for the relief of the chronically poverty-stricken Jerusalem Church. Chapters 8 and 9 of II Corinthians contain Paul's appeal for such a fund. Toward the middle of the second century A. D. Justin Martyr relates how the churches would collect donations every Sunday after the worship service. "Each of those who are prosperous and so inclined gives voluntarily according to his own desire; then the amount collected is deposited with the president (bishop) and he provides for the orphans and widows, for those who from sickness or any other cause are in want, for those who are in prison, for the strangers who tarry with us, and in brief he takes charge of all who are in need." In North Africa the collection was made but once a month according to Tertullian. There was also the practice of donating large sums of money by wealthy members in a single contribution. Marcion of Pontus, who later became a famous heretic, gave 200,000 sesterces to the Church of Rome. This would be equal to \$10,000.00 but would purchase about five times as much upon the ancient market. This practice corresponded to the common custom of wealthy Greeks and Romans of making large gifts to their native city for some public institution, public building, work project or monument.

There were other contributions in addition to cash which were of great importance in the Christian welfare

program. One of the most common and important was the extending of hospitality to travelling Christians. There was much migration in the Empire and hotels and inns were notoriously bad. Thus, this type of service became both frequent and highly effective. An interesting provision which the Syrian church insisted upon was that a visiting brother should never impose upon his host for more than two or three days without going out in search of employment. There was also a great deal of personal service expended by the saints in taking care of the sick and visiting those who were imprisoned on account of their faith. In order to prevent an undue burden upon the budget of the Church, the members were exhorted to take care of their own needy relatives when this was possible. The epistle of Timothy is most emphatic upon this point. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8.)

Another most valuable type of service rendered to those in need was the procurement of employment. This benefit was an outcome of the insistence of Paul and the early Christian leaders upon the necessity of industrious habits in those who professed Christian membership. A little treatise called "The Teachings of the Apostles" written about the middle of the second century A. D. in Syria has a significant bit of advice about this type of Christian service. "If any brother has a trade, let him follow

that trade and earn the bread he eats. If he has no trade, exercise your discretion in arranging for him to live among you as a Christian but not in idleness." The Pseudo-Clementine writing of the early fourth century A. D. states, "For those able to work, provide work; and to those incapable of work be charitable." Thus, there was a strong bond of unity and cooperation in the Church like that of a labor gild in the procurement of employment for its members. This type of service was a most important contribution, for in ancient times there was much chronic unemployment among the masses which necessitated a huge dole by the imperial government. It seems that the Church members depended hardly at all upon the government for economic support. The Church's aid to the needy aimed to meet their total requirements. Its stress upon industry together with its employment bureau service made its members economically independent. Its insistence upon the duty of each family to take care of its own indigent to the best of its ability was an aid to the budget of both state and church. All these features reveal the high degree of efficiency, initiative, and cooperation which made early Christianity such a powerful and successful institution in practical affairs which matched its spiritual and moral qualities.

The collection and disbursement of the funds for welfare work were done most efficiently and honestly, although toward the time of Constantine, the huge funds of the Church sometimes tempted some of

the clergy to embezzlement. However, this feature was relatively rare. The size of the budget of a powerful church like the one in Rome is revealed from the fact that it was large enough to support over 1,500 widows and persons in need besides about 150 clergymen. It is estimated that its income for this expenditure was equivalent to \$50,000.00 and had the purchasing power of about five times that amount. The church at Antioch toward the end of the fourth century A. D. supported at least 3,000 widows and virgins in addition to the maintenance of those in need, the martyrs in prison, and those migrating brethren who were stopping in the city. Chrysostom estimated at that time that one tenth of the church was poor, one tenth wealthy, and the rest fairly well-to-do. He calculated that if fifty to one hundred of the more affluent members would club together they could support one poor member and thus take care of those who were unable to meet their own needs.

The kinds of need which the Christian churches relieved were many. The most common kind of relief was that mediated to the widows and orphans. These were obviously the least competent to shift for themselves and constituted the bulk of those receiving assistance. They are mentioned in the New Testament in this connection. I Timothy has a unique regulation with reference to the widows. They are to be at least sixty years of age before applying for aid. The younger ones are urged to remarry. (I Tim. 5:11-16.)

Those who were sick and disabled were also taken care of. In fact the injunction of Matthew 25:35, 36 was scrupulously kept. The money and personal service given to the sick were proportional to the need. Although the material assistance was often considerable, there can be no doubt that the loving care, nursing, and personal visitation were perhaps even more important contributions.

A most common kind of need was that experienced by those Christians who had been committed to prison on account of their faith. Roman prisons were notoriously bad because of the poor food, filth, and inadequate personal services. A person without money to bribe the guards for adequate food and other accommodations would suffer considerable hardship. Consequently, there was always a large expenditure of the church funds for the relief of the saints in prison. Lucian, the cynical and brilliant writer of the second century A. D. satirizes the extravagant attention and gifts which the Christians brought to their imprisoned brethren. The Christian Tertullian relates the extreme to which the faithful went in ministering to the wants of the Christians in prison, even those who were quite unworthy before their arrest. "Plainly it is your way to furnish restaurants for dubious martyrs in the jails, lest they miss their wonted fare and so grow weary of their life, taking umbrage at the novel discipline of abstinence. One of your recent martyrs . . . was by no means reduced to this hard regime. For after you had stuffed him

during a considerable period . . . and after he had disported himself in all sorts of baths . . . and in all resorts to pleasure in high life . . . then on the last day, the day of his trial, you gave him in broad daylight some medicated wine in order to stupefy him against the torture." Those who were sentenced to labor in the state mines were carefully listed and attempts were made to secure their release. Some of the brethren were actually sent to the region where they worked for the purpose of visiting and encouraging them. In fact, the care shown to prisoners was so outstanding that Licinius the last emperor to persecute the saints had an edict passed which was obviously aimed at the Christians. "No one was to show kindness to sufferers in prison by supplying them with food, and that no one was to show mercy to those who were starving in prison."

There was also a high degree of mutual aid and support exchanged between the various Christian churches in the Empire. Each local church seemed to raise its own funds. But in case of an outbreak of persecution, an epidemic, or any other natural catastrophe such as a fire or an earthquake, then the neighboring and even distant churches would come to the aid of the afflicted church. There is ample evidence that the church at Rome excelled in performing this kind of service. It was one of the most important achievements or distinguishing features which made her so pre-eminent and famous throughout ancient Christendom. Many

scholars think that the Epistle to the Hebrews was really addressed to the Church of Rome because one of its main objectives was to arouse a powerful branch of the Church to maintain its great reputation which it had gained in the past by giving aid to other churches in need. There can be no doubt that such benevolent and cooperative service served to unify and to consolidate the structure of the early Church. It helped the churches to overcome their theological and local differences through the love and gratitude which naturally accompanied such actions.

The care and entertainment of travelling Christians has been mentioned. Another type of welfare activity on the part of the Church was directed toward the well-being of its members who were slaves. The Church did not advocate the emancipation of slaves or the abolishment of the institution of slavery. Yet it regarded its members who were slaves as enjoying spiritual equality with the other brethren. The Christian masters were exhorted to be kind and humane to their human chattels. And the Christian slaves were urged to be loyal, diligent, and efficient in the performance of their assigned tasks. Generally, they had no claim on the Church funds for their liberation, but there were cases when some were freed by this means. The epistle of Paul to Philemon is a classic example of the above Christian attitude toward both slave and master who were Christians.

There was some support given to the officials of the Church from the

beginning from the Church funds. Paul mentions that Peter and his wife were supported by the Church. (I Cor. 9:4-6.) However, Paul's example of supporting himself by his own labors became the more common practice among most of the early Christian leaders. It was not until the Council of Chalcedon in 451 A. D. that a final command was given that the clergy abstain from secular pursuits in order to give their full time to Christ. Before this time, they were generally admonished not to live on Church funds if they were able to support themselves. Finally, the Church assisted the poor by providing a decent burial for those without funds. There was always a high regard and respect among the early Christians for the human form as the image of God. Great pains were taken in order to insure a respectable burial for every member. Another basic desire in connection with burial was the Christians' wish to be buried beside their fellow-believers. A spectacular result of the above attitudes can be seen today in the huge underground catacombs in Rome

which were primarily excavated for Christian tombs.

The results of the above welfare program and its many ramifications were manifold. It not only provided economic security for the saints, but greatly increased their love and esteem for each other because of the activities and relationships which they experienced in this work. It gave the Church great prestige in the eyes of the non-Christians, and developed some powerful and efficient leaders who gained valuable experience and developed executive talents in the administration of its extensive and involved program. Constantine found the Christian bishops to be his most valuable source of the trained men whom he appointed to be governors and government officials. And finally, it greatly strengthened the unity and cooperation of the different branches of the Church throughout the Empire through its program of mutual assistance in time of crisis. They certainly fulfilled the words of Jesus when he said, "By their fruits ye shall know them."

MY JOURNAL

(Continued from page 368)

Tuesday, May 26. I preached in the evening.

Wednesday, May 27. I baptized one person.

Thursday, May 28. I visited a silk factory.

Sunday, May 31. I preached three times. Confirmed seven after the

afternoon service and walked back and baptized two. After preaching in the evening I walked 10 miles to Burslem having no clothes to change, my wet ones had to dry upon me. I did not stay at Leek fearing the army of fleas which would attack me in every house where I stayed.

The Annual Study Conference of the Association for Childhood Education

EVA MAY GREEN

ONE of the outstanding international organizations interested in the welfare of children is the Association for Childhood Education. This organization, whose membership in the United States numbers some 45,000 educators, authors, social workers, teachers of religion, and parents, recently held a study conference at Oklahoma City, Oklahoma. The author of this article represented the Deseret Sunday School Union at the five-day conference which was attended by 14,000 delegates from 38 states and 14 foreign countries.

The delegates, though coming from many walks of life and varying widely in interest and point of view, were as one in their desire to work for the good of children. "Seeing New Horizons in Childhood Education" was the theme of the conference and it offered many opportunities for the further realization of the purposes of the organization which are:

(a) to work for the education and well-being of children;

(b) to bring into active cooperation all groups interested in children in the home, the school, and the community;

(c) to promote desirable educa-

tional programs and practices in the elementary school;

(d) to raise the standard of the professional training of teachers in the field.

In the achievement of these purposes the organization is guided by a philosophy of education which is flexible and which changes to meet the needs inherent in a changing society, as it is related particularly to children and to the preparation of teachers.

General Sessions and Study Groups of the Conference

Several general meetings were part of the conference program. These sessions provided an opportunity for delegates to increase their knowledge and revive enthusiasm about problems of great depth. Legislation Affects Children; Home, School, and Community Relationships; Working for World Friendship and Understanding; Our New Responsibilities as Teachers; and Research Offers Help to Teachers, were vital topics discussed by leaders of wide experience and insight.

The major portion of the conference was given over to group meetings where abundant opportunity was provided for discussion groups

to give and receive practical help. These study groups met in sections of about 100 delegates, and in each instance membership in the group was upon election of the delegate. Such problems as: Books and What They Mean to Children; Films and Slides That Belong in the Classroom; Equipment and Supplies That Promote Growth and Development; Buildings and Grounds for Good School Living; Community Industries Contribute to Learning; Different Cultures Present Opportunities; School Practices That Make Growth Possible; and U.N.E.S.C.O. and Other International Efforts, were themes studied.

1947-1949 Plan of Action Adopted

To move forward in its broad program, the organization biennially, through democratic referendum to its members, surveys the needs of children, selects and defines the more pressing current problems, and adopts a practical program of action to guide its individual members, branch (local) organization, and the international association in their work for children.

The study conference in group meetings and finally in a general meeting evolved and adopted a program of action for the organization for the next two years. This program is set up in the following resolutions:

Resolution I—Inadequate School Facilities Must Be Remedied.

Inadequate, unsafe and unhygienic school buildings and grounds, and insufficient supplies and equip-

ment, in many communities are depriving today's children of their fundamental rights to decent educational opportunities. Such conditions may handicap them for years to come. Remedial action on inadequate school facilities is urgent.

Resolution II—Congested School Programs Must Be Eliminated.

Today's frenzied school programs which result largely from inadequate school facilities, shortage of teachers, and lack of understanding of needs of children, lead to frustration of children and teachers. Such situations prohibit sound educational practices and retard the desired development of children. Congested school programs must not become accepted as a continuing condition in childhood education.

Resolution III — Shortage of Teachers Must Be Overcome.

The increasing number of children and the decreasing number of teachers has created a shortage of competent teachers that is a growing menace to the education of children. Present discriminations against teachers, in pay and social standing, must be removed and lack of opportunity to use their understanding of children must be overcome, if competent people are to be recruited and retained in the teaching profession. The alarming shortage of teachers demands vigorous action.

Resolution IV—Worthy Human Relations.

Democracy's struggle for survival and growth has brought into focus

problems of human relations—misunderstandings, intolerance, and selfishness. Many of these arise from deep-seated prejudices grounded in the experiences of early childhood. Such prejudices can be avoided or eliminated in childhood through guidance and example. World-wide conditions demand that every means be used for the rapid development of worthy human relations.

Resolution V — Child Health, Mind and Body Must Be Improved.

The increasing demands and complexities of modern life, plus experiences during the war years, have impaired the physical and mental health of many children. This is evident in behaviors showing mental tensions, uncertainties, fears and lowered vitality. More adequate child health services, care, and sympathetic understanding for the individual are necessary. The health of children—mental and physical—must be improved.

Points of View and Trends Emphasized At the Conference

Interesting observations heard in both general and group meetings have been grouped under five headings for this reporting. They follow:

About the Home—

Changes are occurring in family life but they do not necessarily mean a break-down of home life.

Because of changes inside and outside of the home, parents are relegating more and more of the training of children to institutions.

The child does not have an adequate opportunity to learn many of the social behaviors when he is a member of a small family group living under the pressures of modern life; in many instances these behaviors are better learned in school and church group life.

Parents today as always want security and steady growth for their children.

About the Selection and Work of Teachers—

Teachers are needed who
have a capacity for friendship for all children;
can build self-respect in children;
know how to let children know freedom;
are willing to earn the respect of pupils;
can demonstrate to children that society needs them;
have a zest for life.

Teachers should be selected who
are intelligent;
have out-going personalities;
understand people;
are sensitive to a community culture.

Teachers need to be mature adults—"to have grown all the way up."

The depth of soul in a teacher undergirds all that he does.

Some people save yesterday's habits too long. Good teachers enjoy a little less security and a little more adventure, for adventure calls for planning and thinking.

About the Kind of Community Life Children Need—

Children need a community where people are more important than business;
equal opportunities are open for all;
life in home, school, and church forms a unified pattern;
home-life is fostered;
organizations cooperate for the common good.

About Children—

Children set their own emotional standards by those of their teachers.

The cultural training a child receives from birth to eight years to a great extent sets the standard of his belief and behavior throughout life.

By ten years of age children are very apt at evaluating the behavior of each other.

Under-privileged children need more attention and satisfaction at school and in church because they have less love and security at home.

One must know a child to set a goal for him.

An adequate teaching load for lay teachers is
children 2 to 3 years, 7 children per teacher;

children 4 to 5 years, 12 children per teacher;

In studying a child we need to know
what he thinks about;
how he feels about things;
what he wants;
what he is afraid of;
what he hopes for.

About Administrative Practices

Good administration knows the "what and why" of class activities.

The working relationship between administrator and teacher is the association of two adults working for the same purpose.

There are no limits to what you can do if you don't care who gets the credit.

There should be a shuttle process in the thinking of any group which is planning action.

Many of the aspects of the conference had direct bearing on our church work for children. Officers and teachers will recognize in the Plan of Action described, many problems we face in carrying forward our work with children in the Sunday School, and, it is hoped, will find some clues for meeting these problems in the description of the conference findings.

WHY STUDY A FOREIGN LANGUAGE?

(Continued from page 372)

French or Spanish (and preferably all three) should be offered in every junior and senior high school and every student should study at least one of them.

In summary, modern languages are obligatory for direct communication with other nations; they are required for scientific research, and

—more on page 393

THE DESERT SUNDAY SCHOOL UNION

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ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

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Superintendents

OUR 1946 ANNUAL REPORT

A progressive business concern takes an inventory at least once a year. Our Sunday Schools are certainly progressive.

The compilation of our annual statistical and financial report shows some very interesting figures. Reports were received from all but two stakes and five missions. There are very good reasons for these particular missions not sending in 1946 annual reports, but we see no excuse for the two stakes.

We compliment our missions, ward and stake superintendents and secretaries generally for the completeness, neatness and promptness of their reports.

We compliment our mission, ward and stake enlistment workers; they did a fine job for the centen-

nial year. Our general board enlistment committee asked for 400,000 enrollment. Our figures show a total enrollment at the end of the year of 406,853, a gain of 48,673 over 1945 figures. Of the total enrollment, 355,307 members were in the organized stakes, while 51,546 were reported from the missions. This is splendid, but we are still far from being anywhere near perfect.

We must aim high. We believe it was Billy Sunday, the famous evangelist, who said "Aim high, it takes no more powder to knock the feathers out of an eagle's tail than it does to splinter the barn door."

The 1946 enlistment work was grand, but we must realize that even at that we have only about 50% of our eligible population enrolled in the Church's largest auxiliary.

Our average attendance at Sunday School is 55 % of the enrollment, only a little over half. For further consideration, taken from the figures in our annual reports, only 29 %, or less than one-third, of our population attends Sunday School, on an average. We are not "kidding" ourselves into thinking that we can ever get 100 % attendance, but we do believe we can and should do everything possible to increase attendance in the auxiliary given the responsibility of accounting for every member.

Our enlistment committee is still striving for increased enrollment. You will read their plans in the next issue of *The Instructor*.

Superintendents, remind your secretaries that you want facts, not just figures. In striving for better percentages let us not let our enthusiasm carry us to a point beyond actual performance.

Our compiled figures show that we have a total of 15,006 male and 20,446 female Sunday School officers and teachers, or a total of 35,452. These officers and teachers have an average attendance of 78 %. Of this total, 27,859 were in the organized stakes and 7,593 in the missions.

These last figures illustrate what is meant when some of our General Authorities tell us we are a church of teachers. Sunday School is just one of the auxiliaries which require officers and teachers.

The citation of these figures should remind us of the dire nec-

essity of continued diligence on the part of every officer and teacher of the Sunday Schools.

Our 1946 reports indicate that our Church Sunday Schools have more teachers than the total population of the following Utah cities combined: Provo, Logan, Price and Grouse Creek. The reported total enrollment for last year is about two thirds of the present estimated population of the state of Utah. This makes a very good sized school.

Superintendents, encourage your secretaries to keep accurate and complete records and to be prompt with their reports. We are confident that every superintendency is very much concerned with the welfare of his important charge. You are dealing with the human element. You are the administrators. It is your job to see that the best possible teachers are selected to guide and direct your membership. After you have selected these teachers, you should follow up and give every help possible to encourage and enable them to do their best. Visit their classes. Give words of commendation where due. Arrange for helpful faculty meetings. Meet with your teachers, listen to their problems and encourage suggestions for the improvement of your Sunday School.

No matter how good and how well attended your school is you can and should make improvements. This is a day of progress. Our Sunday Schools are progressing.

—Richard E. Folland
Executive Secretary

Librarians

BOOKS FOR YOUR CENTENNIAL LIBRARY

The Old Testament

Land and Leaders of Israel, by Ezra C. Dalby, has been of great value as an Old Testament reference. *Children of the Promise*, by John Henry Evans, contains some splendid stories from the Old Testament. A recent book written for use in the seminaries of the Church is *The Message of the Old Testament*, by Maude Beeley Jacob. Dr. Sidney B. Sperry has written two fine works on the Old Testament—*The Spirit of the Old Testament* and *The Message of the Twelve Prophets*. *The Prince of Ur*, by Susa Y. Gates and Leah D. Widtsoe, a novel based on the story of Abraham, is a splendid and gripping story of those times.

The New Testament

Moral Teachings of the New Testament, by Milton Bennion, now in its second edition, is recognized as outstanding in the field of New Testament literature. *The New Testament Speaks*, by O. C. Tanner, has been a standard text for over ten years. *The Apostles of Jesus Christ*, written for the Sunday School by Edward H. Anderson over twenty years ago is still in popular use. *What Jesus Taught*, by Osborne J. P. Widtsoe, is another valuable reference on New Testament themes. A comparatively recent book, *Christianity Through the Centuries*, by Daryl Chase, contains

a great deal of valuable material for the New Testament teacher. *Ancient Apostles*, by David O. McKay is a book about great men by a great man. *Jesus the Christ*, by James E. Talmage is one of the greatest books ever written on the subject.

The Book of Mormon

Every library should have George Reynold's valuable books *Complete Concordance to the Book of Mormon* and *Dictionary of the Book of Mormon*.

Included in the commentaries and presentation of evidences for the Book of Mormon are the following: *Seven Claims of the Book of Mormon*, by John A. Widtsoe and Franklin S. Harris, Jr.; *Source Material Concerning the Origin of the Book of Mormon* and *A New Witness for Christ in America* by Francis W. Kirkham; *The Witnesses of the Book of Mormon*, by Preston Nibley; *An Approach to the Study of Book of Mormon Geography* by J. A. Washburn and J. N. Washburn; *An Introduction to the Book of Mormon* by J. M. Sjodahl; *The Romance of the Book of Mormon*, by Josiah E. Hickman; and *Cumorab's Gold Bible*, by E. Cecil McGavin.

Books concerning themselves with a study of the contents of the Book of Mormon include: *A Voice from*
—more on page 395

TRAINING CLASSES FOR CHORISTERS

THIS is the story of conducting classes which were held over a period of two years in seven of the wards in Idaho Falls Stake and Shelley Stake.

When I moved into Lincoln Ward in the spring of 1943, I soon became chorister of several organizations. There were a number of young people who showed musical talent, so I asked the bishop if it would be agreeable to train a few of them to be conductors. He was very pleased and asked me to present their names and he would call them to take the work. I gave him a list of six names. When the list came back to me it had grown to more than twenty.

The classes were held Sunday mornings beginning one hour before Sunday School. There was no age limit, and no special qualifications were asked for, but they were asked to be regular in attendance. Later when conducting classes were held in various different wards, the ages of the participants were from about ten years on up. Some had had some experience as choristers, and most of them were beginners. There were from ten to thirty members in a class. The most ideal number seemed to be between twenty and thirty, because that provided a small congregation of singers for each as

he took his turn to direct. With that number it was possible for us to complete the course in three months, and give each member an opportunity of conducting at least once before the Sunday School. The Sunday School organist was accompanist in each class. The Sunday School chorister acted as chairman and secretary of the group. Much of the success of each class depended upon the enthusiasm and support of this person.

We used as our guide, J. Spencer Cornwall's "Chorister's Manual," a copy of which was in the hands of each member. Each one had a baton. The class was arranged in a big semi-circle so that each was in full view and had plenty of room to use the baton. Our time was spent entirely in conducting specific, assigned songs as we soon discovered that every lesson in the manual could be taught as questions came up in the songs.

Our first lesson was how to handle the baton and how to give the "cue" beat. Each class member came up one at a time and got the class to say "sing" in unison. This was to get them to give the cue when the song starts on the first beat. To teach the cue for starting a song on the last beat of the measure, we would

get the class to say, "now sing." They learned very quickly. Then we learned the pattern for two beats to the measure. (We always used a blackboard.) We began by beating time to counting for a little while, then took a song and beat to the song. It took only a few minutes to discover those with most aptitude, and I assigned three of them to conduct songs for the following Sunday in Sunday School. I had all the songs in the Sunday School song book grouped according to beat patterns and their appropriateness for opening, sacrament and closing. Each of the three songs assigned for the following Sunday were two beat pattern. The people who were assigned came before the class and beat their songs through. This took all of our time in the first lesson. Throughout the course each class member beat time constantly regardless of who was conducting. This was in order to give them as much practise as possible.

The following Sunday, in the class, we first had the three who were to conduct that day in Sunday School, go through their songs. After that we practiced the three beat pattern and assigned three songs for the following Sunday, in that beat pattern, to three different conductors. They each practised before the class. During the week they were asked to practise at home, and to memorize the song.

Then next Sunday they went through their song first thing in the

class. After this we took up the four beat pattern and made assignments. On following Sundays we used some of the compound beat patterns and other songs for special purposes.

In Sunday School, on the first day, we made a brief explanation of what we were doing, and the audience was always very attentive and cooperative. I have watched the pride in the faces of parents as their children have stood up and conducted the singing.

At the conclusion of the course we had graduation exercises at sacrament meeting. Our part of the service was conducted as follows: The class members were on the stand, arranged symmetrically in one, two, or three rows. We announced the songs, one at a time, each one a certain type of beat pattern. The class directed in unison, and the audience sang two verses of each song. We would sing some eight songs. Besides being instructive and interesting it made a beautiful demonstration. Those in charge have always had a few other numbers in the service in harmony with the occasion. The bishopric have always had a little gift to present to each graduate, such as a baton or a music dictionary or other appropriate item.

Some of the best choristers developed in those classes had had no previous musical training, but they invariably had a splendid sense of rhythm and a good imagination.

—Oscar W. Johnson,
Idaho Falls, Idaho.

Sacramental Music and Gem for September and October

PRELUDE

Moderato con moto

Gerrit de Jong, Jr.



Again we meet around the board
Of Jesus our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

POSTLUDE



Ward Faculty — Teacher Improvement

THEME FOR OCTOBER: WHAT DEMONSTRATION TEACHING MEANS

ON Tuesday, June 10, a Demonstration Lesson was given before the Sunday School Union general board—by the writer. How was it done?

First: A class of eleven boys and girls from two different Sunday Schools was brought by the teachers to the board room. These pupils and their teachers knew nothing of the lesson to be given. They had responded graciously to an invitation to participate.

Second: The stage was set simply by arranging the chairs for the class so that the boys and girls half-faced the observing group. A blackboard was also placed so that pupils and observers could see what might be written or sketched thereon.

Third: After the brief preliminaries of the board were carried through, the demonstrating teacher was given charge.

Fourth: Since he and the class were practical strangers to one another, an informal introduction was made—this by having pupils tell briefly from what Sabbath schools they came and then by having each one give his or her full name. Naturally, some of them through hur-

ried pronunciation did not make the names distinct, and were held pleasantly to doing so. This simple activity helped to bring an at-home feeling to the group, to establish confidence and ease.

The Demonstration Lesson

Fifth: To glide into the lesson naturally, the teacher opened with a reference to some pals—his grandsons—boys of about the age of the pupils in the class.

"These lads," he said "are very fond of two things. What do you think they are?"

There was a bit of guessing. "Going to Sunday School," ventured one. "Attending Primary," suggested another.

"Well, yes," was the response, "yet sometimes they seem not so eager to do these fine things. What else?"

After more guessing and questioning it finally was brought out that they liked good stories. And further that they enjoyed jokes. What kind of stories? True ones.

"Well," began the teacher, "I have a really true story for you to-day. It happened one snowy day in a country town where I used to live.

Three boys of about your age were out having fun.

"The ground was covered with snow"—at this with chalk he made a quick stroke to suggest the whitened ground. "These lads began to make a snowball and to roll it along the sidewalk. What do you think happened as they did this?"

"It got bigger and bigger," answered one.

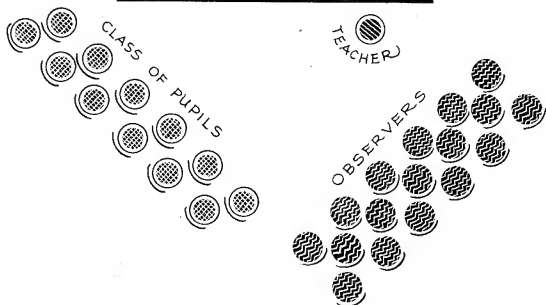
and a fence, and back of the fence a small house.

"In this house," the story went on, "lived an old couple.

"When the boys saw what they had done, one of them, to whom some imp must have whispered, said, 'Let's play a joke on grandpa. Let's block his gate.'

"No sooner said than the three gave the snowball another big push

Blackboard



The above seating arrangement has these points in its favor: First, it places pupils where they do not face squarely the observers, yet they can be seen and heard. The blackboard is in good view. There are, of course, other good settings for demonstration teaching—often a whole classroom may be used, or there may be outdoor settings. Whatever arrangement is made, however, it should be such that both pupils and observers may see and hear the lesson.

"Yes, and when it had become so large they could not push it much farther, what do you think they found?"

No answer came, so the teacher continued: "They had rolled it right in front of a gate." With chalk to sketch, the gate posts were drawn

and into the gateway it went. Then they stood there giggling to think of the old man trying to get over the big ball.

"At this moment a motherly voice behind them asked 'What are you doing, boys?' It was their Sabbath School teacher.

"There was no reply—the lads looked a bit embarrassed.

"I know you did it just for fun,' the lady went on. 'But you know grandpa and grandma are old and lame.' That did not make the boys feel any better.

"How would you like to play a really good joke on them? Shall I tell you?' There was eager interest.

"Well, I have some pies I've been baking today—and a basket. I'll go back home and get one of these and the basket. Will you each run home and ask mother to give you something good — a loaf of bread with butter, a cake, or a bottle of fruit? Then when it gets a little darker let's all come back here.'

"Off sped the happier boys. And not long afterwards all had assembled again at the snow-blocked gate. Then came this crowning suggestion from the teacher:

"Let's make a Snowman Santa on the ball.'

"With alacrity they went to work, and soon the Snowman Santa was ready—with a stout stick arm upholding the basket with a note on it. A knock at the door by one of the boys brought the wondering folk inside to open it. No one was to be seen. Another knock brought further results. Finally grandpa spied the Snowman. There was a hobbling down the path with lighted candle in hand. The note was read and the basket lifted. Back into the house the two old folk went.

"Through the window the boys and their teacher watched grandpa and grandma as they lifted the good

things from the basket; and saw their silent expressions of thanks.

"What had the teacher helped the mischievous boys to do?"

"She helped them to turn a bad joke into a good one," came a reply.

"What is the difference between a bad joke and a good joke?"

"A bad joke hurts someone, or makes someone unhappy."

"When have you ever played a joke on anyone?"

"Oh, many times," was the response.

"Were they good or bad jokes?"

This question brought forth examples freely and frankly given of both types. Lively participation marked the discussion. The pupils evidently went forth with new resolves in their hearts. A gospel lesson had come to life for them.

After the class had been dismissed, members of the general board participated earnestly and helpfully in discussing the vital points they had noted in the development of the lesson. It seemed to most of those who commented a good example of GOSPEL TEACHING DEMONSTRATED.

During the discussion serious helpful phases of the demonstration were brought out; among them these:

1. The class was made to feel "at home" even in an unusual situation.

2. The lesson was placed on the pupils' level—this without "talking down" to them.

3. They were led by "fetching questions" to point the lesson to its

central message: *Getting happiness by making others happy.*

4. Simple blackboard drawings helped to enhance the story as it was being told.

5. Pupils were led to find the inner meaning of the story for themselves.

6. Application of its truth was made plain by like stories out of their own lives—freely and frankly told.

7. A forward look was given to what they evidently had learned—through tactful suggestion of activities of like import close to their home lives.

These truths were emphasized at the rounding out of the Demonstration Lesson and the discussion it stimulated:

First: To follow in the footsteps of the Master, teachers must strive ever to find gospel truth and bring it clearly, concretely to the learners. Jesus was a Divine Teacher because he made saving truths live. He brought heaven down to earth.

Second: Within our own lives are precious experiences which, appreciated and effectively presented, impress lessons deeply for young and old.

Third: We should not, of course, limit ourselves to just these out-of-real-life stories. All the fine things that have come down through the scriptures, the epic of our Church, the wholesome, tested stories from the past and the living present, are ours to help teach the gospel—effectively, dramatically, lastingly.

Fourth: Demonstration Teaching

is a fine means which can be most helpfully used in every ward and stake. It is a simple, natural way of portraying impressively such vital points as these:

a. How to put a class at ease—to win cooperation.

b. How to introduce a lesson naturally, effectively.

c. How to shape questions that encourage helpful participation.

d. How to tell a story that carries uplifting truth.

e. How to use the blackboard or other aids to forward the work.

f. How to lead learners—young or old—to discover saving truths of life, or gospel principles.

g. How to point the lesson to fine activity outcomes—to make or suggest natural assignments of impelling interest.

Fifth, and last: How to get teachers to take courage and try this means of sharing with others the joys of creative teaching. Demonstrating some lesson they have taught successfully is always up-building for the one who leads and those who observe.

NOW LET US ALL GET GOING ALONG THIS TESTED LINE FOR THE UPLIFT OF GOSPEL TEACHING THROUGH DEMONSTRATION

A FINAL WORD

Center this demonstration on use of the story in making a gospel truth concrete, alive.

Note: Do not imitate the lesson here presented on "A Snowman Santa," but get the fundamentals of

true teaching illustrated in that lesson clearly in mind. Then

a. Choose your own story—out of your own experiences, or of those of your parents, or of some pioneer, or from another worthy source. Get one that impresses a life lesson of value.

b. Think how you can best introduce the lesson. What will catch the interest of the class? What fetching question will help start the members and point the lesson to its central purpose?

c. What questions will stir interest and point the discussion?

d. How may the blackboard or other aids be best used?

e. Finally, what forward-pointing activities will help make it live beyond the classroom?

In a word, **MAKE YOUR OWN DEMONSTRATION LESSON PLAN**, and carry it through with confidence. Heartening results and added teaching skill and strength will come.

ALL THIS APPLIES TO EVERY TEACHING SITUATION FROM KINDERGARTEN THROUGH EVERY CLASS TO GOSPEL DOCTRINE.

Assignment: *The Master's Art*, Section Two, Chapter X. Study this carefully before the faculty or union meeting for October.

—Howard R. Driggs

WHY STUDY A FOREIGN LANGUAGE?

(Continued from page 382)

serve industry and commerce; they are the means through which aesthetic satisfaction can be derived in literature, art and music; they train in mental discipline; they serve as a necessary background in

missionary preparation; and, finally, they further world peace by making possible mutual understanding and good will, for proper education is liberty's best and only safeguard!

MODERN LANGUAGE STUDY AT B.Y.U.

The Department of Modern and Classical Languages at the Brigham Young University offers the following languages: Romanic Languages—French, Italian, Portuguese, Spanish; Germanic Languages—German; Slavic Languages—Russian.

These languages represent language areas in which the Church is now doing missionary work or there is a strong probability that missionary work will be inaugurated.

The Department also offers the following languages which represent the linguistic base of advanced religious study; Latin, Greek, Hebrew, Aramaic, Syriac, and Akkadian. The University offers, therefore, invaluable aid on the practical side and on the side of solid scholarship.

—B. F. Cummings

Head of Dept. of Modern and Classical Languages

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

MUSIC AS PART OF JUNIOR SUNDAY SCHOOL CLASSWORK

To unite in musical expression is a most satisfactory group activity. We should remember, however, that participation in a musical activity can take place in many ways. One may sing—with large groups, with small groups, or individually; one may listen—to singing, or to instrumental music; one may engage in a physical expression, responding to music that is being played for that purpose—rhythmic and dramatic play employing fundamental rhythmic movements. Whatever type expression, then, music touches all and let us see that the music we direct provokes a positive response. To do this we must see that all music chosen is of the best quality and performance that is obtainable.

It is desirable and very possible that teachers of classes in Junior Sunday School can embellish their class work through some type of musical expression. To set up a definite program would be difficult because of the possible inadequate physical conditions in the Church buildings and because the degree of musical talent among the teachers and students varies.

The following are our suggestions—and will the teacher remember that they must be adapted to the age level and interest of the chil-

dren as well as the aforementioned limitations.

1. Group singing
 - a—From the coming Junior Sunday School song book.
 - b—From the coming L.D.S. hymn book.
 - c—From any other well-chosen source.
2. Spontaneous response of individuals who know a song to fit into the theme of discussion.
3. Good singers may be assigned a song to learn for future performance.
4. The Sunday School chorister may be asked in occasionally to present an appropriate song.
5. One class may visit another class to perform when the proper occasion arises—or sing in the opening or closing exercises of the Junior Sunday School (or possibly the Senior Sunday School).
6. An adult may sing a song that tells a story for the children. The song need not be learned by the children.
7. Organ and piano music may be played for the children to listen to. Many moods may be created by this means. Proper motivation should first be

made by the teacher, however. (By this means a child may be taught the proper attitude toward preludial or devotional music. When he recognizes a certain mood expressed as should be on this occasion, he will respond accordingly.)

8. Small children need opportunity to change activities during the Sunday morning services. Rest exercises should, of course, be appropriate to the place of meeting, and to the theme of the day's activities. This will take careful planning and stress the ingenuity of the directing teacher, but will be well worth an extra effort both in disciplinary measure and in the growth of the child. Some appropriate interpretive rhythms that may be woven into a story are as follows.

- a—rocking baby (lullaby).
- b—going to Sunday School — walking, skipping, tip-toe running.

- c—trees swaying
- d—birds flying
- e—windmills turning
- f—leaves falling
- g—snowflakes falling
- h—raindrops falling
- i—planting seeds
- j—harvesting crops
- k—modes of travel—auto, train, airplane, boat (sailing, rowing)
- l—Etc.

The Junior Sunday School teacher has rich opportunity to use music, in all forms, as a valuable aid to her teaching the classroom. Accept the challenge and make your teaching touch the child.

—Marian Cornwall

The next article in this series will discuss ways and means of helping young children develop a respect for the house of the Lord.

SACRAMENT GEM

(See page 388 for prelude and postlude to use with gem.)

I will think of Jesus
And to him I will pray
That I may love and serve Him
Upon this holy day.

LIBRARIANS

(Continued from page 385)

the Dust, by Genet Bingham Dee; *From Babel to Cumorah*, by J. A. Washburn and J. N. Washburn; *Our Book of Mormon*, by Sidney B. Sperry; *The Story of the Book of Mormon*, by George Reynolds; and *The Nephites in Story*, by Joel Ricks.

Two books dealing with archeo-

logical investigations in regard to the Book of Mormon that might prove of value are: *The Origins and History of the Mayas*, by M. Wells Jakeman, and *Pictorial Ancient America*, by Jay S. Grant. (To be continued.)

—J. Holman Waters

HUMOR, WIT, AND WISDOM

THE WISDOM OF ISRAEL*

He who learns receives but one-fifth of the reward that goes to the one who teaches.

Happy is he whose deeds are more than his learning.

To the wise a wink, and to the fool a fist.

The fool thinks every one else is a fool.

It is a shame for a man to send a fool as a messenger.

If a man works, he is blessed.

If a man does not plow in summer, what will he eat in winter?

A man must not depend on the work of his ancestors. If a man does not do good in this world, he cannot fall back on the merit of his fathers. No man will eat in the Time-to-come of his father's works, but only of his own.

A man can quickly die if he has nothing to do.

If a man sins against those of his own household, he will inevitably come to sin against his neighbor.

*An anthology by Lewis Browne, Random House, New York. Used by permission.

SERVICE

"I ordered a dozen oranges, but you only sent me ten."

"Part of our service, madam. Two were bad, so we saved you the trouble of throwing them away."

—*Sunshine Magazine*

LOST

Mess Chief: "What are you looking for?"

Mess Cook: "I just rinsed the ice in this warm water and now I can't find it."

—*Navy News*

KIND

Rider: "Why didn't you sound your horn when you saw the man in the road?"

Driver: "I thought it would be more humane if he never knew what hit him."

—*The Furrow*

ENGINEER

A busy man was using the telephone. "I want Central double-two, double-two," he said.

"Two-two, two-two?" repeated the exchange girl, reproachfully.

"All right," said the man, patiently, "you get me the number and we'll play train later on."

—*Sunshine Magazine*

The place to stop crime is not in the electric chair, but in the high chair.

—*Envoy J. Stanley*

Director, Men's Prison Bureau

When General Albert Sidney Johnston's United States Army stood on the threshold of Utah, poised for war against a misunderstood people, Thomas L. Kane again rallied to their side. He visited the President of the United States, James Buchanan. Then Colonel Kane journeyed to Utah himself, in midwinter and by boat most of the way though he abhorred sea travel. As a result the hand of Johnston was stayed and peace without bloodshed was reached.

During the Civil War, Thomas L. Kane was a hero. He reached the rank of brigadier general, and fought nobly in the holocaust of Gettysburg.

In 1872, General Kane visited Utah again, as a guest of President Young.

Death came to Thomas L. Kane shortly after Christmas in 1883, at the age of 61. His whole life was, in a way, a yuletide, because he was constantly giving of himself for his fellow men.

—WENDELL J. ASHTON

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THOMAS LEIPER KANE

WHILE members of the Church in this Centennial year are voicing tributes to noble pioneers, they could well chorus a hearty and grateful one to Thomas Leiper Kane, a Philadelphia lawyer.

Colonel Kane was short and thin in physical stature. But his soul was that of a giant. He was a true and trusted friend of the Saints during some of their most trying ordeals.



Colonel Kane, handsome and with dark, elegant beard wreathing his face much of his life, became interested in the Saints in his native Philadelphia in 1846. That was at a time when the exodus across Iowa was on. After several chats in Philadelphia with Elder Jesse C. Little, Colonel Kane proceeded to the West, meeting President Brigham Young at the camp of the refugees on the Missouri River. (The place of meeting was later called Kanesville in his honor. It is now known as Council Bluffs.)

He became gravely ill while with the Saints on the Missouri. Yet he did muster enough strength to use his great influence in Washington D. C. in obtaining permission for the Mormons to occupy the Pottawattamies' lands on the east bank of the river and the Omaha Indians' domain on the west.

But that wasn't all. Returning to the East, he conducted rallies in such cities as New York and Philadelphia for the benefit of the homeless exiles. Before the Historical Society of Philadelphia he gave an address on the Saints that has become a classic.

After the headquarters of the Church had been established in the mountains, Thomas L. Kane's Philadelphia home became a counsel house for Utah leaders on matters of government. President Millard Fillmore proffered him the position of first governor of the Territory of Utah. Colonel Kane declined, recommending his good friend, President Young. The suggestion was followed.

—more on other side